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WEEKLY REVIEW.

—Ceylon has a population of 2,400,000. The Government pays annually £14,000 for the religious offices supplied to 3,000 church goers, many of whom are among the richest persons in the island. This is a very small minority of the Christians, the rest of whom find no difficulty in providing for themselves suitable Gospel ministrations. We do not think it would be spiritually any disaster to the 3,000 if the State aid were withheld.

—"Not lost but gone before." This was the view that we took of the defection of one of the Sisterhood of St. Peter's, Mazagon, on her becoming a Roman Catholic last year. Another lady having charge of the school connected with St. Peter's, Mazagon, has it is now said left for Agra to enter the convent there, and intends to become a nun. It is the Bombay Catholic Examiner that makes us acquainted with this fact. But the lady herself has authorized the *Times of India* to deny the statement.

—We have received from the North of India a Circular regarding a proposed Association of Eurasians and Indianized Europeans. The objects of the Association are to secure educational advantages for their children left orphans, to assist their sons to enter upon industrial occupations, to assist a select number in attaining the highest distinctions in the University Examinations, and to relieve distress. It is also proposed to establish a Bank in connection with it. We are hardly prepared to speak as to the desirableness of such an Association. Do we need to recognize and crystallize these class distinctions? As the Gospel becomes better understood and more diffused, will not these partition-walls give way? Cannot the ends proposed above, be now secured without such an Association? By Indianized Europeans are meant Europeans permanently domiciled in India. We have a most favourable opinion of a large portion of those called Eurasians, and we believe that they are establishing for themselves a position of high respectability and influence. Whether this can be helped forward by means of an Association covering all India, with Committees in the different Presidencies, we are not prepared to say. The following, among others, will receive names for enrolment: Charles Ross, Esq., Dacre's Lane, Calcutta; L. A. Smith Esq. Qa. Master General's Camp Office, Delhi; H. Smith Esq., Nagpore.

—In a long letter, C. L. in the *Bombay Gazette* appears to be feeling after Infallibility. His conclusion is:

"It cannot be denied that Anglicanism has done much for religious development, but the system is not matured, Scripture, Tradition and Reason have yet to be brought into harmony, a faith to be lasting must be practical; if the ground work of Anglicanism is retained it must inevitably find a more practical expression. Once has the 'olive branch' been offered to Rome and rejected; a second time the terms may be more acceptable to the Supreme Pontiff. Should this be so, there can be but little doubt that Anglicanism, in uniting with the only practical form of Infallibility will carry with her the majority of the English Church."

We find all the infallibility we need in the word of God.

"The law of the Lord is perfect converting the soul; the testimony of the Lord is sure, making wise the simple; the judgments of the Lord are true and righteous altogether." "All Scripture is given by inspiration of God that the man of God may be perfect, thoroughly furnished unto all good works."

Popery is the only form of Infallibility according to C. L. and Popery is conspicuous for her disregard of the word of God. In Romanism we have certainly a remarkable example of the way in which Scripture, Tradition and Reason are harmonized. So the chemist harmonizes various substances by making out of them a compound in which you can recognize neither of the original ingredientis.—In this connection we may mention that the Rev. Lord Plunkett has been chosen Bishop of Meath (in succession to the late Dr. Butcher) by the Meath Diocesan Synod. A correspondent of the *Church Record* says that the episcopal electors have chosen a bishop who is an advocate of union with Rome.

—"A Christian" sends us a long letter, translated chiefly from a Malayalim paper, which is altogether too long for the scant space at our commands. Nor do we think the details given such as would tend to edification. They do indeed sadly illustrate the state of morals among certain classes in this country. A young man in Honore had stolen 100 rupees from his uncle and given them to a courtezan whom he was in the habit of visiting, and hearing that his uncle intended having the woman's house searched with a search-warrant, he went to the missionaries and professed a desire to become a Christian. His relatives then came, bringing the woman with them to second their solicitations, and on receiving a promise from his uncle that the house would not be searched, this interesting youth returned to his home. It is matter of thankfulness that the missionaries were so soon quit of him.

—On Wednesday night last there was a fearful catastrophe at Brooklyn. A theatre was burnt and 289 persons perished in the flames. No details have yet been received.

—It would seem that Mr. Hayes has been elected President of the United States, and not Mr. Tilden as at first announced. But the Oregon vote has not been included, as there is a dispute about its legality. We are afraid that the matter is not yet settled.

—One of the interesting signs of the times is the readiness of different branches of the Church of Christ to co-operate with one another. No one can doubt that this is according to the mind of Christ. Every instance in which non-essential distinctions are merged in the consideration that men are to be won to Christ, is so much gain. Any branch of the Church of Christ that positively refuses to enter into such co-operative work, pronounces its own condemnation, declaring that it reckons something as higher than the Gospel of God. The Church of England has many noble ministers who evince their loyalty to Christ by gladly recognizing and co-operating with the servants of Christ in other bodies. But she has unfortunately those who think it an imperative duty to have nothing to do with societies and agents that merge the denominational in the common faith. Here is a letter written by the Bishop of Colombo to the Rev. Mr. Fenn, in August last.

"I have sent by this post a letter to your Committee which can, I trust, meet but one answer. The Tamil Cooly Mission, or the majority of its supporters, have now so openly repudiated the character of a Church of England Mission, that it would be utterly impossible for me to allow any clergyman to be connected with it, until a clear statement of its Church of England character had been made, and this, I fear, is out of the question. On the general matter, let me assure you most decidedly that I cannot, unless under the express direction of my superiors, the assembled Bishops of the Province, withdraw my claim of authority over all congregations and all who minister in them. You will agree with me, that it is unlikely that the Bishops will put such coercion upon me. I do hope, therefore, that a concession will not be delayed in any hope of my giving way. I have a serious duty to perform, and I trust I shall not shrink from any consequences which it may involve."

—We have been reading with great delight the Memoirs of Finney, the Evangelist. We scarcely know of any modern record, so full of the exhibitions of the power of the Holy Spirit in the conversion of sinners. In many respects it is worthy of the earnest attention of all who offer the prayer, Thy Kingdom come. We may notice the book more at length hereafter. We refer to it now simply for the purpose of making this quotation:

"I was obliged to take much pains in giving instruction to enquirers. The practice had been, I believe, universal, to set anxious sinners to praying for a new heart, and to using means for their own conversion. The directions they received either assumed or implied that they were very willing to be Christians, and were taking much pains to persuade God to convert them. I tried to make them understand that God was using the means with them and not they with Him; that God was willing, and they were unwilling; that God was ready and they were not ready. In short I tried to shut them up to present faith and repentance, as the thing which God required of them, present and instant submission to his will, present and instant acceptance of Christ. I tried to show them that all delay was only an evasion of present duty; that all praying for a new heart was only trying to throw the responsibility of their conversion upon God; and that all efforts to do duty, while they did not give their hearts to God, were hypocritical and delusive."

—Are there any among our readers who wish to help by their pecuniary contributions a much-needed work among the lost women (Europeans) of this city? We know of some ladies into whose hearts God has put it to engage in work of this kind, and who have an immediate prospect of winning some from their wretched ways, if a place of refuge and means of support could be provided. It is not proposed to unite for a large sum (how much precious time has been lost by such waiting,) but to go forward at once with such help as may be given, trusting that future supplies will come in, as needed.

—Ministers of different denominations in Calcutta are to hold united evangelistic services, throughout next week.

"Do I believe any spiritual truth in the Book, except in so far as I see it to be true in conscience and reason? Is my faith in the outward revelation not in exact proportion to my inward perception of the truth uttered in the letter?" These questions are asked by Norman Macleod in his journal. True faith brings us under the power of the objects of faith brought before us in the Scriptures, so that they exert upon us the power that legitimately belongs to them. As the Israelites, when about to enter Canaan, had a promise of all the land that they would set their foot on, and had afterwards to take possession of it by actually entering into every part of it, so the believer is to take possession of the word of God by a faith that makes each successive portion real and

influential. Unto this man will I look, says Jehovah, even to him that is poor and of a contrite heart and that trembleth at my word. God himself is in his word, now giving expression to his holiness and justice by words of denunciation and reproof, now speaking in love, now appearing as a Teacher, now as a Comforter, now as a King. Well, faith brings us under the power of the divine presence in the word. We have to do, not so much with the word as a thing by itself, as with God. We see by this how little real faith there is. If the Bibles of Christians were suddenly to become blank in all the portions that had not thus been made real to the mind by faith, many would be appalled at the Sahara-like deserts filling almost all the pages of their Bible. Here is another of Dr. Macleod's questions: "Is anything a revelation to me which is not actually a revealing—a making known to me, or, in other words, which is not recognized as true by me?" In ancient times there came ever and anon a massage from God, revealing some new thing, and men listened eagerly to these communications and were deeply affected by them. We do not need angels to bring us massages from heaven, while there is so much of the Scriptures that is yet unapprehended by multitudes. When the Spirit of God is poured out, Christians are astonished and overwhelmed at the new revelations which they find in the book of God.

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ARE WE BLIND ALSO?

The persons we now take the liberty of addressing are persons whose characters bear a very favourable comparison with those of the majority, inasmuch as they have grown up in the exercise of self-restraint and watchfulness and with a dislike to the more repulsive features of sin. They may be in the church or they may not be; professors of religion or negligent of it, or even possibly opposed to it. They would not do a dishonorable thing; they would scorn to utter a falsehood; they see the wickedness of fraud, hypocrisy, incontinence, sensuality, excess in drinking. The sense of obligation is ever wakeful in them; they look at the moral character of everything before entering upon it. They place a broad river between themselves and those who grow up in habits of self-indulgence, enslaved to their own will, seeking in forbidden paths the gratification of their passions. They feel very strongly as to the iniquity of such courses, and marvel how men can be so infatuated and blinded as to pursue a path that can only result in destruction. They cultivate many virtues, and are careful to obtain the testimony of their own hearts to their benevolence and magnanimity. In the nature of the case these persons are not made unhappy by the consciousness of their shortcomings and delinquencies. It is not easy to awaken in them any thing like a profound conviction of sin. When the Gospel is preached, they feel deeply its relevancy to others; they are well aware how much some who are on their right hand and on their left hand have need of that forgiveness and of that purity which it offers. Some of them, as we have intimated feel that it is right for them to identify themselves with religion because of the blessings that it offers to a sinful race.

Yet with all these pleasing distinctions, we are sorry to have to say that the persons to whom we refer are under as great a delusion as any of the immoral are, and are as really blinded to the facts of the case as the most profligate are. As they claim to be thoroughly sincere, and anxious to know all the truth regarding themselves we would ask them to accompany us in what we now say.

Every man comes into the world with capacities of various kinds given by his Creator. He that gave him existence endowed him with these powers with reference to certain ends to be accomplished by means of them. A man does not make an engine and then consult with his friends what sort of work he shall try to get out of the engine; but all the properties of the engine are given it with a view to the accomplishment of a particular kind of work. The end to which it is to be applied is written upon its wheels and cranks. One has only to look at it to see what it was meant for, whether to draw a train on a railway, or carriages on an ordinary road, or to propel a steamer, or to control the machinery of a factory, or to pump water up from a tank. Man was not invested with certain powers and thrown into the world as an experiment, to let him try what he could do with these powers; but the powers themselves imply that the Creator had in view some particular kind of work to be accomplished by them. When one man gives another a power of attorney it is with reference to a definite exercise of that power. If you appoint a man an agent you thereby invest him with power to act for you in some matter, that some particular end that you have in view may be attained.

The fear of the Lord is the beginning of knowledge; the fear of the Lord is the beginning of wisdom. By the fear of the Lord is meant that state of mind in which we recognize our responsibility towards God, recognize his claim to us and all our powers, in which we feel that we hold these powers from him and hold them at his pleasure, and in which we look to him habitually for instructions as to what we shall do with them. He that created us created us in this relation to himself. The moving spring in the mechanism of our being is to be the fear of God. The only right use of our will is to do his will. The only thing that can make any act acceptable to him, is that it has been done to please him. To leave out of our life this principle is to mutilate our being far more seriously than the Hindoo ascetic who holds his arm erect on high until it stiffens and becomes immovable, mutilates his body.

But the class whom we are addressing, do this and have been doing it all their life. They have grown up under the influence of the fear of man, instead of the fear of God. They have seen that society condemns strongly the life of self-will and self-indulgence; that it puts the brand of reprobation on fraud and falsehood and robbery and adultery and profanity; that it bestows the prize of good repute upon the man who carefully avoids these things, and cultivates the virtues that it commends. It is well that society should make these discriminations, and that certain persons should succeed in obtaining the prize it offers. Many advantages accrue to society and to the individuals thus influenced for good. They have their reward. But in all this they are treating God with contempt. What they decline to do simply because it is the will of their Creator, they willingly do at the requirements of society. What they will not do from loyalty to God, they do from regard to man. Accordingly their whole life is sin. They congratulate themselves that they are not as other men are, but the sin of disloyalty covers their whole life. If they had been true to their Maker, he would have revealed to them the riches of his goodness and they would have had peace and joy in believing.

We cannot always tell from external appearances the extent of Satan's power over men. The Gadarene demoniac who dwelt in tombs, a terror to the passers-by, his own enemy, seemed to be the perfection of moral ruin; and the rich young ruler who came to Jesus with the consciousness of a faultless morality, seemed to be one whom the adversary of souls could do nothing with; but as a matter of fact the hold which the father of lies had upon the Gadarene was more easily loosened than that which he had upon the young ruler, and for the very reason that in this latter case it was so disguised.

There is no difference, says the inspired apostle; as regards their need of Christ's righteousness, there is no difference among men. All have sinned and come short of the glory of God. All are mutineers, and the mention of good works is only an insult to Him against whom they are in revolt. Let us show our loyalty by coming to God through Christ, and getting into our right relations with our Creator, and learn to do all things under the constraining influence of divine love, giving God the glory of all that we accomplish.

FRIENDLY WORDS TO EDUCATED NATIVES.

[A few years ago we published a series of 17 articles entitled "Conversations between a Brahmist and a Friend" in which was treated the question of a revelation from God. We believe that there are some among the educated Natives who are favourably inclined to Christianity, but doubt the necessity of an openly declared adhesion. We would invite the attention of such to the "Friendly Words" we now address to them, which may be regarded as a sequel to the "conversations."]

What is it to be a Christian?

A Christian is one that receives as true the representation made of man in the Bible. The representation of man made therein is to the effect that he is ruined by sin and needs a Divine Saviour and a change of heart divinely wrought in order that he may be brought into relations of amity with God. We have in these words stated the great difficulty in the way of the reception of the Gospel by the educated people of this country. They can easily see the superiority of Christianity in respect to its exhibition of the character of God and of the will of God, and the purifying influence of its doctrines, and might be brought without much difficulty to recognize Christ as a Leader and Teacher with certain reservations, but not as One to whom they must absolutely defer and whose will is to be followed under all circumstances at whatsoever cost. Nor will they ever be brought to this entire surrender of their will to Christ, until they receive the testimony of the Scriptures as to the ruin wrought by sin.

Every candid reader of the Gospel must see that Christ came, not merely to give men light with regard to various subjects of interest, not merely to elevate mankind by the exhibition of a purer morality and a more fitting worship of God, but to save the lost. "I came not to call the righteous but sinners to repentance." "I am come that they might have life." "He that believeth on me hath everlasting life; he that believeth not on me shall not see life, but the wrath of God abideth on him." "I am the Way, the Truth and the Life; no man cometh unto the Father but by me." "If ye believe not that I am he, ye shall die in your sins." "Except ye be converted and become as little children, ye shall in no wise enter into the kingdom of heaven." "Except a man forsake all that he hath he cannot be my disciple." "If any man will be my disciple let him take up his cross and follow me." "Except a man he born again he cannot see the kingdom of God." A great multitude of similar passages might be quoted, all showing that man is a wreck, a ruin, a bankrupt; that sin has completely separated him from God; that sin has dominion over him in such a sense as that all his best works are contaminated by it; that salvation can only come to him by the grace of God; that salvation must involve a radical change in his own nature. Perhaps the following passage from Paul's Epistle to Titus, expresses the truth as definitely and concisely as could be wished:

"The grace of God that bringeth salvation hath appeared unto all men, teaching us that denying ungodliness and worldly lusts, we should live righteously, soberly and godly in this present world, looking for that blessed hope, even the glorious appearing of the great God and our Saviour Jesus Christ, who loved us and gave himself for us that he might redeem us from all iniquity and purify us unto himself a peculiar people zealous of good works."

Now it is the pride of man's heart that hinders him from receiving this testimony as to the ruin of his nature. The knowledge of sin must always be as the knowledge of God; men are not occupied in considering the perfections of God and the greatness of his claims upon them, and are consequently ignorant of the real nature of sin. But

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if the Bible is a revelation at all, its testimony concerning man is just as worthy of reception as its testimony concerning Christ. Christ came as a Saviour of the lost and not in any other capacity. The light which he offers is the light of Life. And this testimony of the Bible to man's nature as corrupt and ruined is different from what man would ever have said about himself, and thus constitutes a strong commanding evidence of the truth of the Scriptures. Men do not familiarize their minds with the true standard of duty, and so remain ignorant of what they are in God's sight. But let a man once understand that God has created him for himself, has given him faculties to be employed as God directs, and has commanded him to love God with all the heart and soul and mind and strength, and to love his brother-man as himself, and that any thing less than this is sin, he will then be in a position to see the extent of his ruin and to realize his need of a divine Saviour.

We are addressing those who have had the opportunity of acquiring a good deal of secular knowledge, and in this respect have raised themselves much above the mass of their countrymen. They cannot but be aware of the advantages thus obtained. Their world has greatly widened: there range of thought is marvellously extended; their eyes are opened to the folly of many of the opinions entertained by their countrymen; the temptation with them is to cherish feelings of self-complacency and thus they are perhaps less disposed than others to receive the humbling doctrines of the Gospel. The very first word in Christ's teaching is, Blessed are the poor in spirit. We would have them take knowledge of the tendency of secular education to deceive them as to their need of a change of heart. We would ask them to consider that nothing whatever in the way of intellectual advantages, alters the fact so prominently presented in the Gospel, the fact of man's corruption and need of regeneration. The bias of the heart remains the same; the alienation from God remains the same; the need of a Saviour remains the same. One mutineer may have much better armour than another, he is still a mutineer. *Multitudes of Englishmen are thoroughly at home* in literature and general knowledge, but have never really submitted to Christ. They feel not their need of a salvation which is for the lost. We are very desirous therefore that our Native friends should understand what it is to be a Christian, in the Scripture sense. It is (1) to feel your need of just such a Saviour as Christ is; (2) to surrender yourself unreservedly to Christ that he may save you; (3) by faith to receive Christ as your all sufficient Saviour; (4) to confess him openly in the way appointed by him.

THE WARFARE OF SCIENCE.

"The Warfare of Science" by Dr. Andrew White of Cornell University, has been published in England with a prefatory Note by Professor Tyndall. The object of this book is to show the opposition that has been made to Science in the supposed interest of religion; to present "an outline of the great sacred struggle for the liberty of Science." The author makes the following statement 'to clear the ground.'

"The work of Christianity has been mighty indeed. Through these 2,000 years, despite the waste of its energies on all the things its Blessed Founder most earnestly condemned—on fetich and subtlety and war and pomp—it has undermined servitude, mitigated tyranny, given hope to the hopeless, comfort to the afflicted, light to the blind, bread to the starving, joy to the dying; and this work continues. And its work for science too has been great. It has fostered science often. Nay, it has nourished that feeling of self-sacrifice for human good, which has nerved some of the bravest men for these battles."

If Christianity has done this then there is nothing to be compared with her under the sun. And if Science is really concerned for the welfare of humanity, then on the ground of what she here concedes, we might confidently ask her to fall at the feet of the Blessed Founder of Christianity. But Dr. White seems to make a distinction between that mighty elevation and enrichment of humanity effected by Christianity, and Science. After saying that Christianity has undermined servitude, mitigated tyranny, and showered the greatest blessings on society, he adds, 'its work for Science too has been great,' as though science were a thing apart from all this. By Science he understands Geography, Astronomy, Chemistry, Physics, Medicine and Political Economy. But why should Science be restricted to these things? Is it Science to know how to distinguish one plant from another, and something different from Science to learn from the lily of the field a lesson concerning God? Is it science to recognize the mental and physical faculties of man, and something else than Science that teaches us concerning the proper use of those faculties? Where is the warrant for limiting the domain of science to the mansion in which man now has his abode? If we can speak of Christianity and of its Founder as Dr. White does, we surely are not justified in restricting the definition of science to physical things. Science means knowledge; it is a synonym for truth; the truth regarding all things; and so long as things are not looked at in all their relations, we have not science, only some of its rudiments.

After making these concessions the writer goes on to depict the oppositions made to science in the name of religion. He has searched the ecclesiastical writings of the entire Christian era, and laid hold of every instance of dissent from scientific theories that have at last been found correct, and has represented Science as repressed, chilled, beaten back, beaten down, fettered, thwarted, terrified, and only able, after many centuries of repression to come boldly out with her discoveries. Now we beg to make one or two remarks upon this way of putting the thing.

1. It makes Science look rather contemptible. The contrast between the effect of religious truth and that of merely scientific truth upon the character, is most remarkable. The heralds of the Gospel had the whole world in arms against them, and thousands in every generation were willing to lay down their heads upon the block, or give their bodies to be turned, rather than hide the truth. While, according to the representation made, science was only able to speak in the faintest whispers, eating her own words as fast as she spoke them, until religions and civil liberty enabled men to speak out with impunity. The doctrine of the world's rotundity is spoken of as having been thus repressed and held down from ancient times to modern.

2. Now what are the facts? The hypothesis of the earth's rotundity encountered its chief opposition from scientific men, from the days of Pythagoras down to modern times. It was believed to be in opposition to known physical phenomena, to be irreconcilable with recognized laws of nature. Some of the very passages quoted from ecclesiastical writers, base their opposition upon scientific grounds. The Plotemaic system of the universe was not the invention of Christian controversialists; it was the legacy of scientific men, and it was the teaching of science till Copernicus discovered the true system. Was not Kepler a man of science? And did he not have the sympathy of the scientific world in his efforts to bolster up the Ptolemaic system? The things that are now accepted and taught by science, were long regarded as hypothetical and visionary by scientific men. We have not the slightest hesitation in affirming that the opposition from religion encountered by Science is as nothing compared with the opposition which it has encountered from Science itself. The philosophers who succeeded one another in Greece, during the six centuries before Christ had as much as they could well do to combat each the doctrine of his predecessor.

3. Another point is that the opposition made by religious men to opinions since found to be true, were made in ages and in lands when and where Christianity was quite corrupt.

4. Science owes almost everything to Christianity. The Gospel teaches, first and foremost, the unity of the human family; next, the possibility of man's recovery from deepest degradation to glory, honour and immortality; it breaks down the barriers of clan and country, and teaches us freely to give to all what we have freely received. It is not Science but true Religion that has overcome superstition. By showing us the deep interest that God takes in mankind, it supplies us with the highest conceivable motives for seeking their amelioration. Let it not be forgotten that the Bible was the first book printed. Many of the names mentioned with honour in the book we are noticing, as having by their discoveries conferred blessings on mankind, were Christian men. On the other hand some of the theories of the present day which are treated as belonging to the domain of science, will before very long be explored by a more keen-eyed Science and relegated to the past.

Epitome of News.

Saturday, December 2.

—*Times of India*; Lahore, 1st: The Viceroy left last night for Mooltan. While at Lahore, he visited the Jumma musjid, now under restoration at an estimated cost of one lakh and half of rupees, private subscriptions raised by the Mahomedans in the province. His Excellency was pleased to make a handsome donation towards the work, which has given profound satisfaction to the Mahomedan community. The reply of the Viceroy to the Municipal address was most cordial. His visit has passed off well.

—Tinnevelly District Report: "A young widow, aged twenty-five years, was childless and had lost her husband about four months previous to her act. His death overwhelmed her with grief. She became a devotee, and spent nearly all her money in feeding religious mendicants. She resided in a small house. A few days before her death, she, unassisted, dug a pit in the floor of one of her rooms. The pit was filled by her with sandal and other scented wood. She steeped her clothes in a dye of which the principal ingredient appears to have been red ochere. Having made these preparations, she, on the night alluded to, secured all the doors of her house from inside, enveloped herself in her dyed garments, set fire to the wood, and threw herself into the flames. It was a purely voluntary act. No one assisted her. Her body was found in the pit, on the following day, a charred mass. There were also some fragments of dyed cloth. An inquest was held and the body burned."

Monday, December 4.

—*Pioneer*: "On the morning of 28th November, Lieutenant W. Harris, of the 21st Native Infantry, was superintending the rifle practice of his men on the ranges. He had reason to speak to one of the sepoys about his bad shooting, and remarked in a reproachful way that such a bad shot would not be of much use in a compaign against the Affridees. The man lost his temper, and before any one could stop him, exclaimed "I will show you whether I can shoot or not," and sent a bullet through Lieutenant Harris's breast. The unfortunate officer died almost immediately."

—*Bombay Gazette*; Constantinople "Abdul Hamid has shown himself an enemy to abuses in every form, and like a sensible man he has begun his work of reform at home. On penetrating into the interior of the Imperial residence, the change that is working becomes evident at once. Eunuchs have disappeared; not one to be seen as you tread the interminable corridors of the Stabein (servants' and Palace officials' offices.) Outside, lounging about the gates, a few may yet be seen, but they have lost their arrogant self-assertion, and have a hang-dog look about them, conscious that their day is over."

—The *Statesman* hears that Miss P. A. Brink, M.D., left Calcutta on Monday night (27th ultimo) for the little State of Punnah, where she is to stay for a month under an engagement with the Maharajah to treat some members of His Highness's family. She will return at expiry of that time to resume her practice at Calcutta.

—It is only too common, says the *Athenæum*, to divide the inhabitants of European Turkey broadly into Turks and Christians. We seem, however, to recognize in Mr. Barkley's "Five Years in Bulgaria," a book just published, three distinct classes of Turks —the agricultural Turk, who possesses all sorts of primitive virtues in perfection; the official Turk,

who plunders: and the Bashi-Bazouk, who murders. Of the Bashi-Bazouk's readiness to assassinate, burn, and otherwise destroy, several instances are given, some of which came under the writer's direct observation. On one occasion Mr. Barkley had to arrange for transit of about a thousand Bashi-Bazouks over the line of railway which he directed:—"They came up from Constantinople in Government transports, but were no sooner out of the ships than they dispersed all over the town, and robbed and insulted every creature they met. If any other troops in Europe had behaved half as badly in a conquered enemy's country as these animals did at home, they would have been hanged by scores. To protect ourselves we had to stop the works and lock and guard every warehouse and magazine; and we worked with a will to get the trains in readiness to send them off. But when the trains were drawn up ready to start, these free-and-easy heroes preferred stopping an hour longer where they were, and on being told by their colonel to put the baggage on the waggons, answered 'that he might do it himself.' They also volunteered the information that 'he was the son of a dog, that he was defiled, and had better eat dirt,' and from the easy way he pocketed these insults, I should say he was used to indulge in this cheap and easily procured diet. These Bashi-Bazouks were, most of them, small, dark men, dressed in a dingy brown, ragged uniform, and armed with old flint locks, swords, and pistols, according to fancy. They drifted about just as they liked, and the last thing they thought of was obeying their officers. When half way down the line we passed a brook, and at once we on the engine were assailed with oaths and abuse, and ordered to stop, that they might drink; and because, we did not do so at once, a pistol bullet was sent whizzing over our ears, to read us a lesson in obedience. If the galleys and hulks of all Europe were searched, and a thousand of the worst characters picked out from among them, they would be orderly, reasonable beings in comparison to these creatures; and not only are they ruffians in time of peace, but they are worse than useless when called on to fight. They are too bumptious to be drilled, and never having obeyed an order in their lives, do not see fit to begin when told to fight; so scamper away at the first shot, and amuse themselves in the rear by murdering women and children and destroying the property of friends and foes alike."

—*Bombay Catholic Examiner:* "An interesting occurrence in the parish of St. Peter's, Mazagon, has been allowed to pass by without receiving the notoriety it deserves. About two or three weeks ago the schoolmistress of the Rev. Mr. Page's school at Mazagon was relieved of her charge, and another lady, just arrived from England, succeeded her. Now for the interesting occurrence; what became of Miss B—— on her retiring from office? We are informed, that all the necessary arrangements had previously been made, between Miss B. and the Superioress of the Mazagon Convent, and that the former left without delay for the Agra Convent, where she is now preparing to be received into the Church, and then, probably, to devote herself to religious life in the congregation of the Nuns of Jesus and Mary. We hope to be soon able to report that the work of conversion and of dedication in religious life has been satisfactorily accomplished." (Miss Buhnisse, the lady in question, denies the statement that she has joined the Church of Rome.)

Tuesday, December 5.

—A Constantinople paper says: On Sunday, 27th October, the Imperial troops occupied the elevated positions captured from the Russo-Servians, which command Deligrad, and considered the key of that fortress. On that day the attack was commenced simultaneously against Krujevatz and Alexinatz by General Fazil Pacha, whose heavy artillery, recently arrived at the front, commenced the bombardment. Krujevatz was first captured, as already reported, and the Ottoman army made a feigned assault on Alexinatz, through the walls of which the guns had made numerous breaches. It was decided that on the following day a *corps d armee*, 30 battalions strong, should attack from the bridge thrown out between Alexinatz and Daligrad, until such time as another corps, coming from Nisch, attacked Alexinatz from the front side, Fazil Pacha's artillery meantime continuing their bombardment of the fortifications of Alexinatz. The Servians, perceiving the danger they were placed in by this combined action from front and rear, fled during the night of the 30th from Alexinatz, which was entered by the Ottoman troops on the following morning. In continuation of those successes, the Turks attacked Deligrad and captured it by assault. The losses on both sides are very great, and it is stated that the Turks have equally as much if not more men than the Servians. It is computed that the Turks have 10,000 men *hors de combat* during the continued engagements lasting over a week, and culminating in the fall of Deligrad. The Russian Volunteers who fell during the same period are numbered at 2,500 killed alone.

—*Times of India:* "We regret to say that the Phylloxera Vastatrix in France, and recently we learn in Portugal, is causing very serious alarm. In the Cognac district, particularly, there is quite a panic, and prices of young brandies have jumped up quite thirty per cent. Stocks here in bond are at present large, and consequently so far quotations in bond have not increased in proportion, but it is only a question of time, unless science arises at the means of destroying insect, without destroying the vine. Many of the farmers, despairing of a remedy, are uprooting their vines and planting their land with other crops. This may become the most serious calamity that has befallen France during the present century, for unless a remedy be quickly found, the consequences will be something frightful: in fact, a wholesale devastation of the vineyards. We fervently trust that science will be equal to the occasion as it was in 1854, when odium had to be combated, if not our trade is doomed." Quere, will the insect hurt the brandy so much as the brandy will hurt man?

—Some statistician reckons that there are on the earth two hundred thousand steam engines, with an aggregate of twelve million horse power, or an equivalent of the strength of one hundred million men.

—The establishment of Krupp, the great gun maker, extends over seven hundred acres, and employs 12,000 workmen. It is traversed by a railway five miles in length, and a tramway of two miles. Its various parts are connected by lines of telegraph wires and not less than thirty stations. The annual sum paid in wages amounted some years ago to $400,000; it is now probably much greater.

—The French papers report the finding, at Ossolaro, near Cremona, of 5,000 or 6,000 Roman consular medals, of silver, in perfect preservation and of fine execution. Nearly 3,000 of these relics are said to be of rare types.

—Here is the true account of the Sunyasee who buries himself weekly: "When the Sanyiasi was brought up, and interrogated, he showed and explained his arrangements, which, after all, aimed at little more than going for a day or two without food —if, indeed, so long. He squatted at the bottom of the hole, which was four or five feet deep; a board was placed above his head, and the hole in front of the board filled with twigs, straw, and similar loose material, which allowed a fair supply of air to reach him, and through which food might easily have been passed to him. Moreover, he assured us that he had desired his friends to call to him every hour; and, if he failed to answer, he was to have been pulled out at once."

Wednesday, December 6.

—*Quarterly Review* on the Suez Canal: "From the 1st December 1869 to the 31st December 1875, 6,275 vessels, of which 4,347 carried the English flag, passed through the Canal and paid as tonnage toll alone £3,069,000. The growth of traffic has been sudden and strong. In 1870, 563 ships, with an aggregate tonnage of half a million, paid toll. Of these, no less than 360 vessels of 324.000 tons—about 64 per cent.—were English. In 1871, the percentage of British vessels had increased to 70 per cent. But last year the total number of ships was 1,494, of which 1,061 were English, and these alone accounted for £844,680 out of a total of £1,151,000. The aggregate net tonnage of the English ships was 1,476,775 tons, which gives an average to each ship of about 1,392 tons, which renders the toll for passing the Canal about £556 per vessel, or rather more than one-fourth of the average freight for the whole of the voyage."

—Mr. Cursetjee Furdoonjee Parukh has been appointed Sheriff of Bombay for 1877.

Times of India: "We hear that quicksilver has been discovered in some quantities in making the foundations of the new bridge over the Tanna creek. Investigations are being made to find out the extent of the lode."

—Same: "A fatal accident took place yesterday morning at Kurjut on the G. I. P. Railway. A goods-train was standing at the distance signal near the entrance to Kurjut station, when, by some mistake or other, another goods-train ran into it. The driver of the second engine sustained a compound fracture of the left leg, while a native fireman received such severe injuries that he died in a few hours. Two other native firemen were hurt, but not seriously."

—The Maharajah Judoonuthjee, of the great Bombay libel case notoriety, is said to be near death's door at Muttra, having suffered for some time past from a painful malady. The local correspondent of the *Samachar* says that the Maharajah has within the last two years, got himself into serious difficulties by extending his protection to one Choteer, a banian of Sind, who had been put out of caste by another Maharajah. This ill-advised step of his will have, it feared, the effect of depriving him of the Hindoo rite of burial, and the only chance of his obsequies being performed lies in the support his relatives give him at the moment of his departure.

—The case in which Hormusjee Sorabjee, bookseller, was charged with perjury, has been dismissed.

—In the week ending Nov. 29th, 191,742 persons were employed on Famine Relief Works in the Deccan and S. Mar. Country, an increase of 48,264 on the previous week.

—The Commission appointed to settle the debts of the Nawab Nazim of Bengal, who has been before the world, in England especially, for some years past, have at last concluded their business. The claims against the Nawab, which amounted to 50 lacs of rupees, have been settled by paying one-third of their nominal amount. The debts in England amounted to £19,726, of which sum the Commissioners considered £13,792 were fairly and justly due. Arrangements have been made to clear off the whole of the liabilities by the end of May 1878. His personal stipend was seven lacs of rupees, and on this income he contrived to accumulate debts to the extent of fifty lacs.

—The *Pioneer* says the Bishops of India are merely chaplains-General, and thinks it may become necessary to denominate them so.

Thursday, December 7.

—*Bombay Gazette;* London: "It was stated in the newspapers last week that the authorities at Woolwich arsenal were preparing to manufacture guns of 150 tons. It now turns out that that proposal has been set aside for another of a more ambitious character. Colonel Fraser is prepared to build weapons of 200 tons if only Mr. Barnaby, the chief constructor at the Admiralty, will construct ships with a space of 50 feet for each gun, for that is to be the length of the proposed weapons. Failing that, Captain Fraser will fall back upon a lighter gun of 164 tons. The subject is now under Captain Barnaby's consideration. The Italian Government, I read, are about to build ships with a plating of 32 inches, and it is even suggested that the thickness may be 36 inches."

"After what I have already written about Bishop Mylne, your readers may not be surprised to hear that a dispatch has been addressed to the Bombay Government requesting that they will call upon the right reverend prelate to give an explanation of some of his recent speeches reported in the Bombay papers."

—A Calcutta correspondent wrote to the *Indian Daily News* on the 1st inst:—"We have, at the present moment, amongst us a Christian who abjured his own religion and embraced Hindooism. This personage was seen in our quarters yesterday. He was born, as he said, on the 11th December 1835, at Cawnpore, of European parents. Once, when he was on a hunting excursion, he met a *jogee* with three or four disciples living in a hut situated in the midst of a jungle generally believed to be the abode of ferocious animals. He became impressed with the utter regardlessness shown by the *jogee* of the pleasures of life: and was much startled to find him living among wild and ferocious animals. He had a talk with him perhaps on subjects of religion, and from that moment became his follower. At present he lives at the river-side. His clothes are those of a *fakeer*. The pantaloon, the shirt, the waiscoat, the coat, the trousers, and the hat have no charm in his eyes. A coarse blanket and piece of rough cloth is all that he likes. He lives the life of a *fakeer*, but does not, like them, beg his bread from door to door. He asks no one for a morsel of bread or a glass of water, but eats what is given him from good will. Like a staunch Hindoo, he does not eat anything which comes from the hand of a Mahomedan, a low caste *sudra*, or a Christian. He is always seen telling the beads."

—The Sir Mungaldass Nathubhoy Travelling Fellowship has been given to Mr. Vasudeva Crushnarao Dhairayyan, B. A., who lately obtained the degree of LL.B. He will shortly proceed to England to study for the Bar. He is the sixteenth young man from the Prabhu community who has started for England.

—The Bank holidays for Christmas will commence on the 25th and terminate on the 27th inst. The 1st, 2nd, and 3rd proximo will also be observed as Bank holidays in honour of New Year's Day and the Empress's Proclamation.

—*Times of India:* "The Conference of the Presbytery called by the Bishop (of Colombo) to advise him upon the further conduct of the matter at issue

with the Church Missionary Society, was held on 3rd December, in the Library of St. Thomas' College, after the celebration of the Holy Communion in the Cathedral. The number present was 33, that is a l the priests of the diocese except those belonging to the Church Missionary Society. Various resolutions were proposed, such as that the Bishop should be advised to refer the matter to the English Episcopate, to certain selected arbitrators, to the Pan Anglican Synod to be held in 1878, to the Synod of this Diocese, but the resolution finally adopted, by a majority of 23 to 10, was that proposed by the Archdeacon, which was as follows:—'That the matter is one within the discretion of our own diocese, and that the further conduct of it may safely be left in the hands of the Bishop.".

—*Overland Mail*, Nov. 17 Sir Bartle Frere addressed the Glasgow Chamber of Commerce on Nov. 11 on the subject of the opening up of Africa and the extinction of slavery.

The Lord-Advocate has been returned for the Glasgow and Aberdeen Universities by a mojority of 604 votes.

The Lord Chief Justice delivered judgment on Nov. 13 in the case of the *Franconia*. The conviction was quashed from want of jurisdiction.

Cardinal Simeoni, pro-apostolic nuncio of Madrid, succeeds Cardinal Antonelli as Pontifical Secretary of State.

Amongst the deaths recorded this week are :—Lord Herries ; Sir William Emerson-Tennent, Bart. ; Major R. C. Bruce, late 85th and 92nd Regts. ; Hon. Henry Walpole ; Commander William Muriel, R.N. ; Capt. F. J. White, formerly H.E.I.C.S. ; Mr. W. Hudson, formerly E.I.C.M.S. ; and Lady Anne F. Monck.

Upwards of 3,000 persons attended a United Kingdom Alliance meeting in Bristol.—

Amongst the speakers were Sir W. Lawson, M.P., and Mr. Morley, M.P. Sir Wilfrid referred to the many efforts of drinking reform that had been made, especially by the Beer Act and the cheap wine measure of Mr. Gladstone, and believed that the last state of the country was worse than the first. Mr. Morley, M.P., said that the evil of drink had so increased that he was compelled somewhat reluctantly to become a convert to the principles of the Bill. Drink was standing in the way of the progress of working men in this country, and America was successfully competing with England in its manufactures on account of the sobriety of American workmen. Resolutions were adopted affirming the principle of the Permissive Bill.

—The *Free Church of Scotland Monthly Record* says :—The Rev. Buchanan Blake, M.A., B.D., sailed on Oct. 10 for Bombay. His chief work will be in connexion with the institution. He is accompanied by his sister, Miss Blake, who is not the agent of any society, but proceeds to India to engage in Zenana work in Bombay.——The Rev. Alex. Todd, with Mrs. Todd, sailed on Oct. 16 for Madras. Mr. Todd will be employed in evangelistic work among natives and Europeans.——Two other ladies have sailed for India who are engaged to be married to two of our missionaries in Bengal—Mr. Hector and Dr. Dyer.——In direct connexion with the Ladies' Society, Miss Manson and Miss Berry have also sailed. The former will engage in Zenana work in Calcutta; the latter will labour at Nagpore.——There is thus, in all, an addition of six ladies to our Indian missionary staff. We rejoice and give thanks because of this ; for there is a great and ever-growing demand for female agency in India.

—Mr. Spurgeon says, in the current number of the *Sword and Trowel* :—We rejoice to mention that during the last few months we have met with more converts from Messrs. Moody and Sankey's meetings than in all the time before. Some of our brethren have also made the same observation. It is probable that many held back till they saw where it was best for them to join, and if so, they are to be commended. We expressed our disappointment very plainly some time ago, because we met with so few decided conversions ; and it is therefore with the utmost pleasure that we intimate more pleasing tidings. We could not believe that such earnest Gospel preaching could be without saving result, but we feared that the converts would remain separate, and not unite with the churches. For awhile it seemed to be so, but we are delighted to have seen and conversed with many who make good disciples and hearty workers. God be thanked for this evermore.

—*Methodist Recorder ;* Bodmin : We have been visited with showers of blessing in the conversion of more than 300 souls since the middle of last month. This visitation has been mainly bestowed through the ministry and labours of Mr. Robinson Watson, so well known for his devoted and successful work in various parts of the Connexion. He opened his mission here on Sunday, Sept. 17, when several sought and found mercy. During the whole of the services, midday and evening, a gracious spirit and power rested upon the people, and numbers were daily added "unto the Lord." The evening services were crowded, people coming from all parts of the circuit, and many from other churches in town and country.

—The Bible and Prayer Union has now 14,000 members.

—*Christian* : Twenty years of scepticism.—A pretty long apprenticeship—long enough, one would think, to sound the deeps and scale the heights of negation, if that dreary creed has got any. After this long and apparently honest trial of the virtues of scepticism, Dr. Sexton has concluded that it is all a delusion, and has returned to the faith of his fathers and his early days. On Tuesday evening, last week, he gave a valuable lecture at the Y.M.C.A. Rooms, Aldersgate-street, on the respective claims of Christianity and infidelity. He showed very eloquently, and with a peculiar emphasis derived from his personal experience, how utterly inadequate is secularisim or any form of negation to satisfy the irrepressible longings and needs of the soul, or to solve any of those questions as to the future which force themselves on the attention of every sentient human being ; and, on the other hand, how all these cravings were amply met by Christianity, or rather by Christ. Dr. Sexton is a man of much intellectual ability, and we doubt not God will use him as a powerful instrument in the defence and spread of that Gospel which for a time he denied and rejected.

Friday, December 8.

—We have been favoured with a copy of the *Indian Travellers' Guide* for December, published at the *Bombay Gazette* Office. With Map. Price 8 annas.

—*Bombay Gazette :* "We expressed the other day an opinion that so strong a man as Sir Richard Temple would not have been selected to fill the office of Governor of Bombay, if the Secretary of State, disgusted with the results of his policy of leaving unlimited power in the hands of Lord Northbrook, had not determined to go on the other tack and enlarge the limits of the authority of Local Governments. Lord Salisbury may have been confirmed in this resolution by a Minute which Sir Bartle Frere wrote while he was in India with the Prince of Wales, and in which that statesman pointed out how an oppressive system of centralisation, already too powerful when he was Governor of Bombay, has since been developed till the subordinate Governments are in danger of being completely strangled in its folds. At all events, we are glad to learn that a proposal is now under discussion, and will probably be put into shape for final settlement when the Viceroy comes to Bombay next week, for such a rearrangement of the map of India as will greatly extend the resources and improve the position of the Government of Bombay. It is a foregone conclusion that Bombay is to lose Scinde, but we have reason to believe that ample compensation will be provided for this loss by the annexation to this Presidency of the greater part of the territory now forming the Central Provinces."

—The Viceroy is expected in Kurrachee on the 12th and in Bombay on the 16th inst.

—*Bombay Gazette :* "Seven hundred Afreedees of the Kohat Pass have just raided into British territory but they were repulsed. No damage was done."

—The Str. Venetia with English Mails left Aden for Bombay on the 7th 10 a. m.

—The following race story narrated by the *Indian Daily News* as having occurred on this side of India, gives one an idea of the morality of the turf. Three horses were entered for a race, whom we may name A., B., and C., and the rules of the race required that there should not be less than three starters. At the lotteries the owner of A., we presume indirectly, bought in B., and C., whilst the owner of B. bought in A., and C., and the owner of C., laid heavily by commission against his own horse. It will thus be seen that it was in the interest of all the owners not to win. Sometimes of this must have leaked out, however ; on the morning of the race the owner of A. got a certificate from a veterinary surgeon that his horse was unsound ; he nevertheless sent him to the post to make up the race, but with instructions to his jockey to pull up in a couple of hundred yards. The jockeys of B. and C. who had received their instructions, were greatly perplexed on hearing this, and the rider of B., determined to lose no time, made his horse bolt off the course soon after the start, and was in consequence out of the race. The rider of C., seeing the state of affairs, tried to make a race of it with A. by thrashing that horse on in front of him : but A.'s jockey had his instructions, and pulled his horse up to a stand, and there was nothing for C. to do but to go on. In this dilemma he managed to slip his saddle-cloth, and on coming in, we ghing out seven pounds light, and was also disqualified."

—Deaths last week, 411.

—The *Contemperary Review* quotes from Dr. Humphrey Sandwith the form of burial certificate which is given in Turkey when a Christian dies. It runs as follows :—"We certify to the priest of the church of Mary that the impure, putrified, stinking carcase of Sardeh, damned this day, may be concealed under ground. (Sealed) El Said Mehemed Faizi. A.H. 1271, Rejib 11th (March 29, 1855)."

—The Nawab of Joonaghur has given Rr. 5000 to the Famine Relief Fund.

—The *Dnyanodaya* mentions the death of Mr. Chandlol, originally a *Sadhoo* (or Saint) of the Bhargi community, but for the last 15 years a much respected Christian in connection with the Free Church, Bombay.

Miscellany.

—Major Malan, at a meeting for prayer for Christian workers :

Let us for a short time turn to Jos. iii. 5, where we read, "and Joshua said unto the people, sanctify yourselves, for to-morrow the Lord will do wonders among you." We are met for prayer, and there is one lesson that stands out in God's Word, that God can have no dealing with man unless he is sanctified. Before the children of Israel left Egypt God said to Moses, Sanctify unto Me all the first-born. Before God could speak to Israel He said to Moses, go unto the people and sanctify them to-day and to-morrow ; the priests who came near to God, and even the mount itself, were to be sanctified. Before Aaron and his sons, the priest, could minister before the Lord, to offer worship, they were sanctified. Before God could dwell among them the people were sanctified. Before He could even answer their unbelieving prayers, when they murmured for flesh to eat, He said to Moses, "Say thou unto the people, sanctify yourselves against to-morrow, and ye shall eat flesh." Before they went into the conquest of the promised land, He said "Sanctify yourselves, for to-morrow the Lord will do wonders among you." If we want the Lord to do wonders in the Church and in the world we must be sanctified. The Church of God must be sanctified. Before the defeated people could be victorious, God said to Joshua, "Up, sanctify the people, and say, sanctify yourselves against to-morrow." Before the ark of the Lord was brought into Jerusalem, we find that the word of the Lord by David was to the priests, sanctify yourself ; the Holy Ghost by the mouth of Isaiah sent this word—sanctify the Lord of Hosts Himself ; and the apostle Peter in like manner speaks—sanctify the Lord God in your hearts. What is meant by this sanctifying ? It is to believe that God alone is able to do wonders—and to look to Him alone for everything—and to put ourselves out of the question. In the first few verses of Ps. lxviii. we see that whatever desire may be in the heart of any worker present is included in the opening sentences. I feel, said the chairman, as if I had all my life lain among the pots ; anything short of constant communion with the Lord is lying among the pots. It is being taken up about your work instead of with God. Oh ! that the Lord many sanctify our hearts, and that we many sanctify Him in our midst this evening, and may this be a solemn, solemn meeting. There is yet one point about this sanctification that I should draw your attention to, and that is that there are two sins which often hinder us from being sanctified—the first is sloth, and the other is haste—and who but the Spirit of love and a sound mind can keep us from erring between these two ? Haste is often begotten by envy and jealousy. Oh ! let us sanctify the Lord our God—let us not yield to ungodly haste, for we do not glorify God by it. Be it our blessed life to wait on Him, to follow as He leads who sets the solitary in families, and bringeth out those who are bound with chains !

—Mr. Moody at Chicago :

Said Mr. Moody : I want to begin just where I left off last night. We had got as far as the thought that our names were written in heaven. Now let us think of our treasures which are there. Here are the words of Christ himself : "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal ; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also." People seems to think that there are only ten commandments ; they forget the eleventh, and a great many others. This text is one of the commandments, and is just as much binding on us as "Thou shalt not steal," or "Thou shalt not take the name of the Lord thy God in vain."

There are a great many sad hearts in Chicago, and what is the reason of it ? Partly because so many people have been breaking this commandment ; they have been laying up treasure for themselves on earth, and the fire has swept it away, or the collapse in real estate has made them poor, or their business has gone away, and they feel as if they had lost all the treasure they possessed. Their hearts are broken because their treasure is gone. Ah ! my

friends, it don't take long to find out where a man's heart is ; it is certain to be along with his treasure.

TWO KINDS OF TREASURE.

I once went out to California, hoping that God would give me a few souls on the Pacific Coast. The first Sunday I got there it rained. But I hunted up a Sunday school, and found the superintendent just about to dismiss it because of the small attendance. "I wouldn't do that," said I, "But rather thank God that so many have come out in the rain." Then he asked me to take charge of the school, as there were hardly any teachers present, and I did so. The lesson was this very text that we have to night. So I asked for some one who could write well on the blackboard, and told him to put down in one column the two different kinds of treasures, treasures on earth and treasures in heaven.

"What are the earthly treasures ?" I asked. The first answer was gold ; the second, land ; the third, houses ; the fourth, horses—for they think a great deal of fast horses out there in California. Then somebody named tobacco. The teacher who was writing did not like to write it, but I said, "That is one of the treasures of this world ; put it down." Then some one else mentioned rum." Yes ; that is one of the treasures of this world ; there are thousands of peopie who sell their souls and bodies for rum —put it down."

Here are the two lists :

Earthly Treasures.	*Heavenly Treasures.*
Gold.	Jesus our Saviour.
Land.	Mansions.
Houses.	Crowns.
Fast Horses.	Peace.
Tobacco.	Joy.
Rum.	Love.
	Eternal Life.

It didn't take much preaching after that. The man who did the writing wasn't a Christian. He had come out from the East full of a desire to make himself rich out of California gold, and when he saw these two lists he was convicted on the spot and converted to God right there at the blackboard.

You have heard of that great rich farmer in this state who gave his check for $10,000 to the Christian Commission. When he had done it he took the agent of the Commission up to the top of his house, and showed him his farm stretching in every direction as far as the eye could reach. "All that you see is mine, " said the farmer, proudly.

"And what have you got up yonder ?"

"Well, I don't know as I have anything laid up in heaven."

"Is it possible ! A man of your sagacity to lay up all his treasure where you will have to leave it all behind you in a little while ?"

Before long that man died as he had lived ; and what a poor, poor man he must have found himself when he came up before God to give account of his stewardship.

TOO MUCH BALLAST.

When people go up in balloons they take along a good many bags of sand for ballast, and when they wish to rise to a great height they throw out the sand. That is just what is needed in the case of a good many of this congregation. You are weighted down with the treasure of this world, and you want to throw out more ballast. Give away more of your money ; lay it up by giving it to the poor, and then, instead of shaming you and keeping you from rising to God, it will be a precious treasure waiting for you in heaven.

"To every man his work," God says. No matter how humble our talents there is something for us to do. In olden times it was the custom when a man went to supper to carry his candle with him. When the first man entered the room his little candle would not give much light, and the room would be almost dark. But it would be pretty light when a hundred men had sat down at the table with their candles. If yon ain't a lighthouse you can be a tallow candle. We can all of us give what we have to give. If I have but one talent and make good use of it, when I go home I will hear "well done," and it will thrill my soul just as much as though I had used ten talents in God's service. Don't covet the talent that some one else possesses. Thank God for what you have got. There is no reason why I should envy Bro. Sankey beacause he can sing for God and I can't. Perhaps I can sing in my heart just as well as he can, but I can't get it out. Nor is there any reason why he should be envious because he has not the gift of preaching. A diversity of gifts is needed in God's church. Let Christians exert all the gifts they have, and then the church will be like an army with banners. I often went to hear Spurgeon in London. I think he is the most remarkable preacher in the world. He is like a fountain of living water. God has given him great gifts. But there are people whom Spurgeon, great as he is, cannot reach. When I was in London some one wanted me to go down to the dog market. I had never heard of the place before. I found there the vilest crowd I ever saw. Men with fighting cocks, men with fighting dogs, dirty women and children, with trifles to sell. Two or three eloquent preachers spoke to them. They could not touch the hearts of the crowd, who turned away to their various sports. I was introduced to them. I was told to tell them I was an American. Somehow the very name "America" has a great charm for the lowest classes of Englishmen. They think this is a country where money may be picked up in the streets. I told them I was an American, and as long as they thought I was going to talk about this country they gave me some attention. But as soon as I began to talk religion I could held them no longer. They turned to their sports again. But there was a man there who had been converted two weeks before in that place. He arose to speak, and he told the crowd how he used to abuse his poor wife as they all knew ; and how he used to drink and revel with them in their wickedness ; and then he told them what the grace of God had done for him, and how his whole life had been changed, and how he yearned for the souls of his former comrades. The crowd listened to him, and tears flowed down the cheeks of those rough, wicked men. That man had a gift. God had given him the power to influence the minds and touch the hearts of the men with whom he used to associate. There are many in your circle of friends whom you can influence more then any minister can. There are thousands of people who would take the gospel from a layman or a woman who wouldn't listen to a minister.

They say of a minister, "He's a professional ; it's his business to talk religion." Oh, if the laymen would only consecrate themselves to the work, and labor in their own social circles, this Tabernacle would soon be crowded with converts. I believe there are hundreds of persons in this city who are waiting for us to come to them, and lead them to Christ. Can't we have the moral courage to come out into the street and invite the drunkard, the libertine, the debauchee, into these Tabernacle meetings and after service invite them into the inquiry-room ?

MINISTERS AND THE WORK.

Speaking of ministers, Mr. Moody said : 'There was one thing that cheered me this morning. It was not the thousands of the audience that came out. It was not the beautiful building. That was not it. What cheered me so much was, when I got through, to have the ministers of this city who were present, take me by the hands, and say, "God speed." It cheered me very much. I cannot tell you how much. You don't know how much a kind word in good season does cheer a man. Some ministers come to these meetings and get behind a post, as if they were ashamed of us and ashamed of the meeting. When the thing is over, they begin to criticise. Now any one can criticise ; it don't take strong brains to criticise ; the great question is to do better. We don't want the ministers to criticise. One in this city used to do me a good deal of good. He was an old man, and he came to me when I first began to work for God and encouraged me. I made a good many mistakes and blunders then ; I know it now, and I knew it. God lets us make blunders enough to keep us humble. Besides, a man will never learn to work for God if he does not try, and he cannot expect to do so well at first as after some years' training. If a man is going to learn any kind of a trade he must expect to make some mistakes, and you cannot go to work for God without making some mistakes. If we only get the ministers united and of just one mind and spirit, there will be a flame of fire break out in every church of Chicago, and a current will arise and become so strong that it will sweep down into the villages and towns of the Northwest.

Selections.

DEEP-SEA FISHING.

BY MRS. MEREDITH.

SEEKING SINNERS AT THE PRISON GATE.

"I'm anxious to explain, ma'am, how I came to be in prison," said a bright, quick, red-faced, well-dressed little "old lady," who entered one morning with the usual group of wretchedly ill-clad shivering drunkards, from the prison, who grasped their hot coffee with avidity. The speaker took out a purse, and before she accepted her share she inquired, "What's to pay ?"

"Nothing," answered the donor ; "we give this refreshment freely ; but if you desire to bestow any money on the Mission, I will most thankfully take it."

"I want the breakfast. I came in here for it ; but I won't have it unless I pay for it. I don't want your 'Mission ;' I am no object for it, and won't pay for it."

"One penny the coffee, one penny the bread,—two pence, if you please," said the presiding lady, extemporizing a till, and extending her hand to the purchaser.

The two pennies were paid, and the breakfast consumed. She had declined "the Mission" as not included in her wants ; but it was soon evident that she had not truly estimated them, for there was no one in the room so eager to hear as she, nor so ready to discuss, the Gospel remedy.

"I am surprised at ladies like you thinking that religion will stop drink," she argued. "Why, I'm very religious, and yet——." Here she broke down into a laugh, in which everyone in the room joined. The speech was irresistibly comic ; but the mirth it evoked was, like itself, as unlawful as it was false. "The crakling of thorns under a pot" is an apt simile for such ebullitions of gaiety. The short life of a fire made with those combustibles, and the residuum they leave, represent the "turn of the straw" on this occasion. A silence ensued, that solemnized the company ; and the longer it lasted the more difficult it was to break it.

"At length," said the narrator of the scene "I ceased to desire to do so. My own eyes became dim, and all my guests were weeping." All rose and knelt at a signal ; even the boaster was subdued. After very earnest prayer for blessing, the meeting closed for that morning, to be renewed daily, at the same hour, with an ever-recurring variety of persons. On that day all departed but the "old lady." She stood at the desk while the books were being put away. "You don't want the Mission, you say ?" was inquiringly put to her.

"I don't know what I want," she said. "I am a nice sample of restraint, ain't I ?"

"Tell me your case," said the hearer, "and be sure to tell the truth."

"This is it," she answered : "I have friends in children,"—she almost groaned, while her face underwent a change to ashy paleness—"who have done all they could to stop me from drink. But they can't ; no one can, not even——."

"Stop ! stop !" cried the witness. "You dare not utter blasphemy. God can stop you. He can kill you, soul and body. Fear Him !"

The woman sat down in horror and despair. "I can't believe that He will. Do you ?" she asked.

"Yes."

Then there came a long silence.

"Go on !" said the sinner.

"I cannot," was replied.

"Oh ! has God left me, too ? Won't He speak to me ? Am I given over to the devil ? Do talk to me ! Do pray for me !" ran on the excited creature. She was suffered to expend her breadth in this way ; and from speaking she went to crying, and then when tired became calm.

Miss —— sat down at her side ; she refused to hear about the twenty pounds she was kept out of, and the long story of her having been shut up in a room in her daughter's house, and her son-in-law's harsh conduct, and the innumerable excuses she had for the occasion on which the police were so cruel as to lock her up ; and steadily pursued the point that the Lord Jesus came into the world to save *her*.

"I must go," the woman said ; "I'm really sorry not to be able to believe what you say ; you are so much in earnest about it. But my whole life shows me the contrary. There is not the least use in prayer, nor penitence, nor preaching, nor in anything, in short. I am called a dipsomaniac, and so I am. That long word is the only explanation of my case."

With a manner that implied some softening in her heart, the woman left the room. A few days after that, a respectable tradesman called, and asked to see the lady to whom "Dipsomaniac" had been talking.

"That's what my mother-in-law liked to call herself," he said. "She told us she had been well preached to here ;" and we thanked God, for may be it done her some good ; only she had no time to show it—for she is dead. She died the day after she was here—dropped down suddenly. The doctor said it was her heart. We did not know as anything ailed *that*, but her head never was right, and she called herself a dipsomaniac ; but I married her daughter, and I knew her well, and can only say that a greater drunkard never lived."

"If you yourself were called away suddenly, would you enter into rest ?" asked one present, adding, "We ought all to be ready for such an event ; we do not know how soon our turn may come."

The man seemed serious, and was pressed to decide there and then to become a follower of Jesus. He promised a future visit, and gave his name and address. The acquaintance was pursued. He was soon laid on a sick-bed, and there he found peace in the blood of the Lamb. His wife was also the recipient of the same blessed salvation. She and her little ones are among the members of a congregation where the Gospel is set forth faithfully ; and the Prison Mission has no more earnest prayers for its success than ascend from the daughter of the dipsomaniac.—*(Christian.)*

THE AUGUST METEORS.

It is wonderful to contemplate the change which in a few short years has come over all our views respecting these meteors. Ten years ago it was considered sufficiently daring to regard the August system as a part of a zone of cosmical bodies traveling in an orbit as large, perhaps, as that of our own earth. Now, the distance even of Neptune seems small in comparison with that from which those bodies have come to us, which flash athwart our skies in momentary splendor, and vanish then for-

ever, dissipated into thinnest dust by the seemingly feeble resistance of our atmosphere. Accustomed to associate only such giant orbs as Saturn and Jupiter, Uranus and Neptune, with orbits which must be measured by hundreds of millions of miles, the astronomer sees with wonder these tiny and fragile bodies traversing paths yet vaster than those of the outer planets. And even more remarkable, perhaps, is the immensity of the period which he August shooting-star has occupied in circling around the central orb of our system. Each one of the bodies has been in the neighborhood of the earth's orbit many times before; yet the last visit made by them took place years before the birth of any person now living, since the period of meteoric revolution has been proved to be upwards of 118 years.

Another strange feature of the August meteor-system is the enormous volume of the space through which, even in our neighborhood, the meteor stratum extends. The famous November system is puny by comparison. Striking that system at a sharp angle, the earth traverses it in a few hours, so that if the earth went squarely through it the passage would occupy, it has been estimated, less than one hundred minutes. Thus the depth of the November meteor-bed has been calculated to be but one hundred thousand miles or so. But the earth takes nearly three days in passing through the August meteor-system, although the paasage is much more direct. For the August meteors come pouring down upon our erath almost from above, insomuch that the radiant point on the heavens whence the shower seems to proceed is not very far from the North Pole; whereas the November meteors meet the earth almost full front, as a rain storm blown by a head-wind drifts in the face of the traveller. Thus the depth of the August system has been estimated at three millions of miles; and this depth seems tolerably uniform, so that along the whole of that enormous range (to be counted as we have said, by hundreds of millions of miles) through which the August ring extends, the system has a depth exceeding some four hundred times the diameter of the earth on which we live.

The spectroscope has taught us something of the constitution of these bodies. though they never reach the earth's surface. Profesor Herschel, third in that line of astronomers which has done so much for science, has employed an August night or two in trying to find out what the August meteors are made of. . . . To use the words of the observer, "their condition" (when rendered visible to us by combustion) "is exactly that of a flame of gas in a Bunsen's burner, freely charged with the vapor of burning sodium; or of the flame of a spirit lamp newly trimmed, and largely dosed with a supply of moistened salt."

It is strange to consider what becomes of all the sodium thus dispersed throughout the upper regions of air. There can be no doubt that in some form or other—mixed or in combination—it reaches the earth. The very air we breathe must at all times contain, in however minute a proportion, the cosmical dust thus brought to us from out the interplanetary spaces. Nay, for aught we know, purposes of the utmost importance in the economy of our earth, and affecting largely the welfare of the creatures which subsist upon its surface, may be subserved by this continual downpour of meteoric matter. Nor it is certain that deleterious results do not occasionally flow from an overdose of some of the elements contained in meteors. It might be plainly maintained. on evidence drawn from known facts and dates, that occasionally a meteoric system has brought plague and pestilence with it. The "sweating sickness," even, has been associated (though we admit, not very satisfactorily) with the 33 years returns of great displays of November shooting-stars. Without insisting on such hypotheses as these, which scarcely rest on stronger evidence than the notion that the destruction of Sodom and Gomorrah was brought by an unusually heavy downfall of sodium-laden (that is, salt-laden) meteors, we may content ourselves by pointing out that the labors of eminent chemists have shown that the air is actually loaded at times with precisely such forms of metallic dust as the theories of astronomers respecting meteors would lead us to look for.—*Spectator.*

HUNTING FOR JESUS.

JENNIE M., a lovely girl of fifteen, lay slowly wasting away with consumption, and it was evident that the coming of spring flowers and leaves, which made life and joy to the living, would bring death to her. Although partly knowing, at least, of the probability of her near approaching end, although she had been cared for by her pastor, yet she gave no definite or certain proof that she was prepared for the end, although always respectful and attentive to all efforts made for her spiritual good.

Early one morning, the friend who was watching with her, noticed unmistakable signs of death, and roused up the family. As they all gathered around her chair she asked, "What are you all here for?" Some indefinite answer was given, but the truth of her situation and of their being gathered around to see her die, suddenly flashed upon her, and she asked in a frightened tone, "Do you think—do you think I am dying?" No answer was given; she needed none. The solemn fact came upon her with overwhelming force, and she sank back into her chair in silence, and closed her eyes, and seemed forgetful of every thing around her. After a few moments of silence, in which God only knows what passed through her mind, she seemed to involuntarily stretch forth her hands as if grasping for something, and, exclaimed: "I'm hunting! hunting! hunting!" "What are you hunting for, Jennie," her friend asked. "I'm hunting for Jesus!" she replied. "Call forhim, Jennie, and he'll come," her friend answered.

After this she lay again for some moments in silence with closed eyes, evidently wrapt in intense thought, and finally exclaimed joyfully, "I've found him! I've found him! I've found Jesus!" and passed away, as we hope, to the home of the redeemed.

This story is not specially given as an instance of death-bed repentance, nor as an encouragement to others to seek God at that late day; although to those who have put off repentance to that hour, this story does give encouragement to seek after God even then; but whether Christian or not, have you "hunted," are you still "hunting for Jesus?" And have you found him? Are you pledged by your communion vows to seek for growth in grace and long for it, yet find it not? If not, why not? Christian or unredeemed, has your hunting been such as hers? Brought to the verge of the grave, of eternity, she sought with all the power of her mind; with an earnestness that forgot all else but that; with an earnestness that led her to involuntarily reach out after him with her hands. Hers was agonizing, wrestling prayer, silent though it was. Have you so agonized? Have you forgotten or dismissed every other thought, and "given up all," which is opposed to God, that you might find him? Have you, like the merchant in the parable, sold all inferior goods and pearls to obtain the one pearl of great price? Are you forgetting those things which are behind and *reaching forth* unto those things which are before, pressing forward toward the mark for the prize of the high *calling* of God in Christ Jesus?" You may not be on the verge of the grave yet life is ever uncertain. Yet even if you have a reasonable prospect of health for few or many years to come, why put off this repentance or growth in grace, according to whichever of the two classes you belong, a matter of utmost importance, and which every delay only makes harder and harder? "For what is a man profited if he shall gain the whole world and lose his own soul? or what should a man give in exchange for his soul?"

TOILET SOAPS.

The subject of soaps for the toilet is one of very great importance, and one which our sanitary authorities would do well to take in hand, when we consider their enormous consumption on the one hand, and the practical facts in regard to their manufacture on the other. Now it is no idle matter what one rubs on and into the skin, and it is a very frequent occurrence to have ointments which, when fresh, are not onlyharmless and unirritating, but even soothing, become most pernicious by having turned rancid. What shall we say then, in regard to the fearful, decomposing masses of animal fats which go to make up the soap manufacturer's stock, and which are returned to us colored and perfumed as the finest toilet preparations. It is true that the fats, in order to become saponified, undergo a disintegration with the alkali, but this is quite a different affair from the decomposition which takes place in the family refuse jar, whose contents find their way through the soap-fat man, and those to whom he sells, back again into our bedrooms to cleanse our persons with.

We know scientifically that certain specimens of soap, when submitted to microscopic examination, have been found to contain pus cells, and others minute spiculæ of bone, others fragments of animal connective tissue, etc. These examinations have been instituted on occasions when eruptions on the skin have been found to persist and recur with the use of a particular kind of soap, and I doubt not but that, if time could be spent at it, the same foreign elements could be found microscopically in very many of the samples of our soaps now in most common use. There exists not the slightest doubt in my mind that many cases of diseases of the skin are thus originated, and many more kept up indefinitely by this cause, and I could readily cite examples in support of this assertion.

I believe that there is a remedy, and that is in the use of soaps made either from the vegetable fats and oils or from those of fish—that is, if they are used in a fresh state. As an example of the former we have castile, almond, and palm soaps—of the latter the potash soft soap of the Germans, which Hebra has made famous for the treatment of skin diseases; the former being made, as is known, of olive, almond, and palm oils respectively, combined with soda; the latter with spermaceti, or codliver oil and potassa, although, all these articles are undoubtedly subject to adulteration, the refuse animal oils and fats being much cheaper than the proper constituents.—*L. D. Bulkey, M. D., in Sanitarian.*

THE ASSEMBLY OF CHRISTIANS FROM ALL PARTS OF GREAT BRITAIN, WHICH MET AT PERTH, IN SCOTLAND, IN THE YEAR OF OUR LORD 1876, AND ON THE 7TH DAY OF SEPTEMBER, TO THE CHRISTIAN NATIVES OF INDIA.

GRACE, mercy, and peace from God our Father, and from the Lord Jesus Christ.

"Beloved in the Lord,

"Being gathered together in His name at this place, and having united in prayer in behalf of the Churches in other lands, we desire to send to you, believers in our Lord Jesus Christ, natives of India, this assurance of our love towards you, and of our fellow-ship with you in the Gospel.

"As members together with you in the Body of Christ, we praise God that you have been made partaker with us of the grace of eternal life, through the knowledge of the Lord Jesus Christ, the Saviour. We have heard with thankfulness of your faith in the Lord Jesus Christ and of your love to His name.

"We rejoice that He has raised up in your Churches many preachers of His Gospel. May utterance be given unto them boldly to proclaim the glad tidings of salvation. May their labours be abundantly blessed, their numbers increased, and many souls added to the Churches.

"We also rejoice that the Lord is now opening doors for His Word among the women of your land. We commend to your sympathy and help the women of our country who have gone forth, in the name of Jesus, to tell their Indian sisters of His love. Receive them even as you do our brethren, the Missionaries and their wives, as servants of God, who for Christ's sake labour among you.

"For these, our dear brethren and sisters, as for you all, beloved in God, we pray that the Lord will perfect in you the work of faith with power, that strengthened by His Spirit, and sanctified by His word in all holiness of life and godly wisdom, the name of our Lord Jesus Christ may be glorified in you, and ye in Him.

"We ask your prayers in behalf of the Churches of God in Great Britain, and throughout the world, that the Lord will increase in us the spirit of grace and of supplication.

"Accept this token of our love towards you all.

"Signed on behalf of the assembly of British Christians at Perth, in Scotland, by

JOHN GORDON,
"Chairman."

LITTLE PHIL'S SERMON.

WHEN teaching in Memphis, Tenn., I went to see some of our poorest poor in the barracks. There was old Philip, ninety-seven years old, sick and destitute, yet full of confidence in God. The old man suffered greatly, and had no comfortable bed to sleep on, and very little care. He seemed very patient, however, and it would have done you good to hear him talk. He said:—

"'Way down in Mississippi I found God when I was a boy of ten year. I never heard preachin', and knowed nothin' 'bout Jesus, but I was out in the woods a totin' wood for bakin', an' I heard a moanin' in the trees, an' it made me feel strange like; an' when I toted the wood in, I axed the woman the meanin.' She tole me, 'It's de Lord a callin' ye. I wish 'twas me. You must pray to God.' But I'd no one to tell me 'bout it, till the good ole blind man, Massa Jenkins, came from South Carolina a preachin' 'bout Jesus. Oh, how I loved him! He's been dead a great while, but I shall know him when I see him in Heaven.

"Massa Jenkins done went away, but I kep' prayin' an' prayin' till I got so happy I did'nt know myself, an' dropped a whole armful of plates I was carryin' to the dinin' room, an' broke, I don't know how many; but I didn't stop for that, but cried, 'Bless Massa Jesus! Glory, glory, hallelujah!' and all the people came runnin' to see what the matter of Philip.

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"The next night July found Christ while I was prayin' for him, and then we'd pray every night in the cabin, an' the ole folks gathered round us, an' Massa Malchi Murphy was awful angry. He swore he would not have any prayin' on his plantation; an' he used to whip me to take the 'ligion out o' me; sometimes he'd scold, and sometimes he'd made fun o' me, callin' me 'the preacher;' but it didn't put me down.

"He told me he'd build a pulpit in the yard, an' he'd give out the notice that little Phil was to be the big preacher, an' I'd got to preach. I knew he'd made me do it.

"I tole July we'd try and get some Christian man to go in that pulpit and preach, if we could find one. We stole out at night on adjoining plantation, but could get no one; an' sure enough there came a great crowd of people that filled all that great yard, an' there stood a great high pulpit, an' when the hour came, Massa Malchi sat in his big chair in the door, with his big Bible open, an' called me out like a little prisoner, tremblin' like a leaf, an' the sweat poured off me as I walked up, step after step, on that high pulpit.

"I got July to go an' sit with me; he was my age; but oh! how I prayed God to be with me. I didn't know what to say. I could not think of anything but to pray God to help me.

"I thought I could sing—it 'peared like that God helped me an' I grew strong after I got into the pulpit, an' I sung:—

'My Saviour, my Almighty Friend,
When I begin Thy praise,
Where will the growing numbers end,
The numbers of Thy grace?

It 'peared like I felt every word I sung, an' tears drippin' down my face. The people began to cry, an' before I got the hymn half sung through, a good many men an' women were on their knees cryin' for mercy.

"Massa Malchi got frightened, an' threw down his Bible, shut the door an' they said he jumped into bed an' lay between two feather beds all the balance of the day.

"I tell you the blessed Lord come an' preached for poor little Phil that day, for by the next mornin' thirty had found the Saviour, an' from that I went on preachin' sure enough.

"God give me holdin' out faith, that lasted all my life to this day. A church of two hundred and thirty members was built up from those who, up to that day, had been wicked an' swearin' like Massa Malchi.

"I'se begged an' prayed the Lord to take me out of misery; but He knows best. I know in whom I'se believed. Don't ever be afeared of ole Philip. I'se toiled hard for my Massas, but dey never comes nigh me now. The Lord never forsakes me. Sometimes He sends me a bit to tea, an' I'se trustin' Him."

On the banks of a bayou, among inhabitants so vile that respectable persons scarcely venture there, lived poor Philip. Costly mansions looked down on the desolate barrak, and the white walls of St. Lazarus' College rise just beyond where this poor Lazarus waited for the promised inheritance, a joyful smile lighting up his countenance, furrowed with age and suffering, as he spoke of the "heavenly mansions" waiting for him in the "Father's House."

MARY HASTINGS.

TESTIMONIES AT DR. PALMER'S MEETING, N. Y.

EVERY one is disposed to think that he is peculiarly constituted, but when we get down where we think very little of ourselves, and resolve to obey God at any cost, and tell the truth as it is revealed to us, and not as other people see it, then God fills the soul. He does not destroy our individuality, nor clothe David in Saul's armor, but fits us, and places us where *we* can be most useful in His service.

Does the Bible tell of any other way for the ransomed of the Lord to walk in then the highway of holiness? Are you the ransomed of the Lord? Are *you* walking in this highway? There is no other way! We sometimes shrink from being peculiar; but oh, what a privilege to be like Jesus—peculiar with His peculiarity!

The grandest thing in the universe is a will all subdued by the touch of holy truth. When our will is subdued, then we shall luxuriate in the Father's will, and have undisturbed communion with God. Oh, for subdued hearts filled with fire! What can one know about spirituality who has idols?

We are often led a different path from what we would choose. In seeking for the blessing of sanctification, there are many who seek to be filled with ecstasy, but God takes them first down to crucifixion and death, and then, when the will is surrendered, and every idols swept away, comes the filling of the Spirit and the joy of the Holy Ghost. God's children are a tried people, and can praise Him in the furnace, as they hear His voice saying, "Be still, and know that I am God." Things may seem dark and inexplicable, but the beauty of the whole will be revealed by and by. We need but little here, and how short the time that we shall need even that little! If we suffer, it will be for a moment, and then we shall enjoy an endless eternity with God, free from the world and sin.

Christ designs to carry out the salvation of the world through these bodies which are temples of the Holy Ghost. If Christ is in us we will walk, and talk as He talked, and in everything glorify God.

In all the gospels we have only a few words about the suffering of Christ, but we have the story of His life. We must every day have our lives like the life of Jesus; living for Him as He lived for us.

E. J. C.

—(*Zion's Herald.*)

TELEGRAPHIC NEWS.

London, November 30th: The Ven. Ralph Johnson, late Archdeacon of Chester, was consecrated to-day at Saint Paul's Cathedral as the Bishop Designate of Calcutta by His Grace the Archbishop of Canterbury.

Rome, 30th: Lord Salisbury has arrived here and had an interview, to-day with King Victor Emmanuel and the Chevalier Visconti Venosta, Minister of Foreign Affairs.

London, December 1st: The Hon'ble Ashley Eden is appointed Lieutenant Governor of Bengal.

2nd: At the consecration of the Bishop of Calcutta, the new title of Empress of India was used for the first time.—Obituary.—The Right Hon. Edward Horsman M. P.

St. Petersbury, 2nd: The Grand Duke Nicholas has started for Kischineff to assume the command of the Russian army corps.—The Russian papers assert that extensive armaments are going on among the Affghans.

Berlin, 4th: In a speech at a special Parliamentary dinner given to him yesterday. Prince Bismarck said he did not yet despairof peace, but he thought that war was probable. It would be inopportune for Germany to counsel Russia at the present time, but he thought that when Russia and Turkey dread fighting, Germany would be but able to mediate. He hoped that England would not openly go to war against Russia, but almost in directly similar to Russian action in Servia, should Austria be drawn into war and danger threaten her existence as an Empire, it would be the duty of Germany to come forward and support her. Austria possessed greater vitality than many thought, and he had told Lord Salisbury so.

Constantinople, 4th: The Porte in hastening to promulgate the Constitution previous to the Conference, the Great Powers have notified that they disapprove of such action.

London, 4th: The Home Press is unanimous in asserting that Russia must not be permitted to take possession of Constantinople, but otherwise it opposes giving help to Turkey.—Great importance is attached to Prince Bismarck's remarks regarding Austria: it is generally believed that they tend to localize the impending war.—Lieutenant General David Elliot Mackirdy has been gazetted Colonel of the 54th Foot, vice Colonel Studholme J. Hodgson, transferred to the 4th Regiment.

Paris, 4th: The French Ministry have resigned owing to adverse votes in the Chambers.

Washington, 5th: A message from President Grant to Congress recommends a change in the system with respect to the Presidential Election. According to latest reports from Louisiana, the Returning Board have rejected the returns of the votes in several districts, and declared the Republican candidate elected.

Berlin, 6th: In a speech delivered in the Reichstag yesterday, Prince Bismarck said:—"Russia does not seek great conquests. She asks us only to co-operate at the Conference in bringing about the amelioration of the Christian in Turkey. The triple alliance subsists, and yet the friendship of Germany towards England is equally traditional. I believe that the differences between England and Russia may be arranged; our task is to mediate between the Powers in order to localize the war, and if our efforts prove futile, I cannot conjecture as to the future."

London, 6th: The Home papers this morning publish leaders on the speech delivered in the German Reichstag yesterday by Prince Bismarck; they consider it re-assuring.

Constantinople, 6th: Lord Salisbury, accompanied by the members of his Staff, arrived at Constantinople yesterday. The Conference commences its sittings on Saturday, the 9th instant.

Philadelphia, 7th: Contrary to expectation a Republican majority has been declared in Florida thus securing the election for Hayes.—The Electorial Colleges met yesterday and formally recorded the votes according to the results announced, except in the State of Oregon, where the Governor, gave a Democratic, instead of a Republican, elector the right to vote, thereby giving to the Democrat Tilden the single vote which was needed to secure the election for the Republicans. The electors of Oregon voted despite the Governor.—Mr. Secretary Bristowe recommends that the silver coinage should be increared by eighty million dollars.

New York, 7th: The Brooklyn Theatre has been destroyed by fire; 289 persons perished in the flames.

PASSENGERS SAILED.

Per P. and O. Str. *Nepaul*, 4th:

FOR SOUTHAMPTON.—Mr T A Warrand, Mrs Clark and infant, Mr Thomas Robinson, Mrs Methven and son, Lieut W H Guldney, RE, Mrs and two Misses Wetherall, Master Wetherall and two children, Mr and Mrs R W Buller, Mr and Mrs Manoch and child, Mr H Scott, Col J D C and Mrs Wallace, Capt G Goldsmid, Mr E Storey and infant, Messrs T Clark, W T Chhunter, and A B Byrne.

FOR BRINDISI.—Capt L Campbell

FOR MALTA.—Mr and Mrs Henty and four children.

FOR SUEZ. Capt A D Strettell. Capt J C Stewart, Capt and Mrs Borror, Mr R Beaumont, and Capt W Russell.

FOR ADEN.—Mr John Grant.

PASSENGERS ARRIVED.

Per P. and O. Str. *Siam*, 6th:

FROM SOUTHAMTON.—Mr J H Greenfield, Mr and Mrs Heden, Mrs Strickland, Mr Whitfield, Mrs Crawford, Mr and Mrs Kilknicht, Capt and Mrs Morrison and child, Messrs H Morris, Kempson, J H Cox, Mrs S Mylne, Mr Watson, Lady and Miss Morgan, Capt Chambers, Mr and Mrs B L Winton, Mrs Steel, Miss Banister, Capt and Mrs Cooke and child, Mr Frost, Mrs Grant, Cap. Rutherford, Mrs Parcival and infant, Col G E Thomas, Mrs MacKenzie, Mr Porter, Major Pearson, Mrs's Mears, Abbott, Mr G R Payter, Mrs James, Miss Cates, Miss M G Steuart, Mr and Mrs Mongston, Mr W Gould, Mr H W and Miss Walker, Mr J Garnett, Mr and Mrs Chuddas, child and infant, Messrs R J Brewer, D Wilson, G P Robinson, Lieut T B Sandwith, Mrs Smith and five children, Mr and Mrs Ingra , child and infant, S r D Wedderburn, Mr A Hill, Miss Stuart, Messrs Roatt, G E Ewing, Hadwin, Capt and Mrs Frere, Mrs Hossley, child and infant, Mrs T Murrell and child, Messrs W S Potter, Wilkinson, Miss Henry, Messrs J Cooper, and H Rose.

FROM MALTA.—Mr J Cameron.

FROM VENICE.—C I Tierney, Messrs W Cornell, Lindsay, Macgregor, Cochrand, Monod, Cavendish, Rimmeis, Palmer, A Scott, W Almond, and Mr and Mrs Webb.

FROM BRINDISI.—Messrs Stimlett, Douglas, Wilkinson, G De F Grant, Val Prinsep, Lady and Miss Westropp, Col and Mrs Lyster, Messrs W Adams, H Ziffee, Faulace, and C Stuart.

FROM SUEZ.—Capt and Mrs Pratt, Mr and Mrs Shillabee, Mr and Mrs Andeson, and Mr Sankins.

FROM ADEN.—Sir M Westropp, Messrs J A Linon, and A E Saill.

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